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Glad Tidings

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The Acacia in bloom is one of California's
first harbingers of Spring

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Courage Wins Even When It Loses

Captain Kurt Carlsen crossed the Atlantic many times in his seafaring career, but the world was not interested in his travels in the regular line of duty. How long the *Flying Enterprise* sailed the seas I do not know; but, apart from the company that owned and operated her, and those interested in the cargoes that she carried, her comings and her goings were not items for the news. However, the sea captain and the ship hit the headlines when they were not only working against obstacles (there were many ships on the seas in winter storms), but were fighting against impossible odds. After two weeks of wallowing in the stormy seas, with but a short reprieve before the ocean waters would swallow another victim, the ship went down. The boat was lost, but the name is emblazoned on maritime history, for it did not take its last plunge without some stiff resistance. The story ended happily because the intrepid captain's life was saved. He lives a hero in the eyes of his fellow men because he did not give up while there was still a glimmer of hope, even though he risked his own life day after day in a relentless storm. He sails again, and the *Flying Enterprise* will live as the name of subsequent ships that will ply the waters of the high seas.

Bravery, pluck, and tenacity, when manifested in a good cause and beyond the ordinary call of duty, somehow call forth admiration and well wishes. Something in the soul of every man responds to the sight of great courage in another and thrills at the prospect of victory when defeat seems inevitable. Captain Carlsen has written a new chapter in the saga of the seas. For a time the world watched the courage of a man, for the moment forgetting the ills of society in general and the strain of differing ideologies which can throw our world as we know it into a state of chaos.

There are those who think that being a Christian is dull business, that believing God and His Bible is for weak folks, for women and children, weak women and small children. Faith in God, consistent faith, takes the innocence of a child and the strength of a man who can see himself as an infinitesimal part of God's great world and the object of the love of God who gave His Son to redeem men lost in sin. Bible believers thrill at the courage of the men of faith whose records are on the page of Holy Writ. If you believe it, it will thrill you.

Abraham went to Moriah with his son of promise, believing God could put the very ashes of his sacrifice together, if need be, to give him back the promise of a seed to multiply like the sands upon the seashore. Moses believed God and

took a fleeing nation across the Red Sea while the waters thereof bowed in respect to faith and the will of God and drew aside to let them go through on dry land. Elijah believed God, and fire came down to lick up a sacrifice thrice soaked with water to make the possibility of trickery entirely out of the question. Daniel believed in the righteousness of the claims of God and would not bend to popular demand. He spent the night with lions which could not harm a man of God with still some greater things to do for Him. Jesus stood outside a burial cave and brought life out of death to restore Lazarus to his sorrowing sisters.

In all of these, the natural odds were very great, but man with God came out victorious. Then there are those we read of in Hebrews 11:36, 37, "of whom" it is recorded, "the world was not worthy." They went down, it seems, in spite of faith. Their lives were shortened, but their faith was saved—to live on in the economy of God that some day in the divine, eternal settlement, they shall know the gain of loss when trust in Him remains unsullied and unmoved.

Men die for causes, and are respected for their sacrifice. Men live for Christ, and they are blessed, charged by His inner strengthening, anointed by His Spirit's presence, and crowned by accomplishment in the intangibles of the soul. To live for Him may mean to die, could be the daily death to self. If that or any other death, the manner that it's met will judge the faith, the heart, the courage, and the cause. —M. M.

In the Furnace

In the furnace of affliction

I have chosen thee, behold

That for iron I'll give thee silver,

And for brass I'll bring thee gold.

When thou passeth through the waters

And the rivers deep and wide,

They shall not o'erflow thee ever;

I am always at thy side.

Though My face for one small moment

Shall be hidden from thy view,

Yet with tender lovingkindness

I will gather thee anew.

Beauty I will give for ashes,

A garment, too, of holy praise;

The oil of joy I'll give for mourning;

I will bless thee all thy days.

On my palms thou art engraven,

I will forsake thee never;

I am the first, I am the last,

I am thy God forever.

—Lillie Buffum

TOOLS OF GOD

When God wants to drill a man, and skill a man, when God wants to mould a man to play the noblest part; when He yearns with all His heart to create so great and bold a man that all the world shall be amazed, watch His methods, watch His ways; how He ruthlessly perfects whom He royally elects!

How He hammers him or hurts him, and with mighty blows converts him into trial shapes of clay which only God can understand. While his tortured heart is crying and he lifts beseeching hands, how He bends but never breaks, when his good He undertakes. How He uses whom He chooses, and with every purpose fuses, and by every act induces him to try His splendour out—God knows what He's about!

Voluntary Renunciation

Prayer is reaching out after the unseen; fasting, letting go of all that is seen and temporal. Fasting helps express deepen, confirm the resolution that we are ready to sacrifice anything, even ourselves, to attain what we seek for the kingdom of God.

Ordinary Christians imagine that all not positively forbidden and sinful is lawful, and seek to retain as much as possible of this world, its prosperity, its literature, its enjoyments, but the truly consecrated soul, like the soldier, carries only what he needs for the battle. Laying aside every weight as well as the besetting sin, afraid of entangling himself with the affairs of life, he seeks to lead a Nazarite life. One specially set apart for the Lord and His service. Without such voluntary separation, even from what is lawful, no one will attain power in prayer; "this kind goeth not out but by prayer and fasting."—Matt. 17:21.

—Andrew Murray

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The Church Must Grow or Die

by Raymond P. Murray

Man, fresh from the Creator's hands, represented a perfectly organized body. Each member was in its proper place, but there was no life. *'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.'* By the inbreathing of God's Spirit, man became a living organism. The difference was in being "filled with the breath of God." As sinners, we are pictured as "dead in trespasses and sins." But God breathes upon this lifeless form, and man is quickened into new life and becomes "alive unto God." As living organisms, Christians derive their spiritual nourishment and growth by union with Christ. The growth and maturity of each organism is dependent upon its union with the parent life.

The church is both an organism and an organization whose growth is not yet complete. Growth is a law of life. Stagnation is the law of death. To arrest development is to invite stagnation and death. Life expands through self-propagation. When growth ceases, death begins. When the sun reaches its meridian, it begins to decline. When the sea reaches its flood-tide, it begins to ebb. When the church ceases to grow, it begins to die. Oh! the heart-break, the indescribable caricatures we see because of arrested development in the human body. Yet tenfold greater is the lamentable state of some churches that never grow up.

Maturity has been defined as that state when one ceases to consume and becomes a producer; when one ceases to be ministered unto, and begins to minister. Marks of spiritual immaturity are evident. The inability to stand alone is one of the marks of infancy, when responsibility rests upon the parent to provide. *"Strong meat belongeth to them that are of full age."* The strong, meaty doctrines of cross-bearing, personal responsibility, self-denial, tithing, etc., causes indigestion in spiritual babes. *"For when the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."*

A characteristic of children is that they believe everything an adult tells them. They have not learned to *"Prove all things — hold fast that — which is good."* Solomon, the wisest of all men, wrote *"The simple believeth every word; but the prudent man looketh well to his*

going." The law of cause and effect; the argument of evidences, the reasoning of deduction are unknown to a child. Surely, you have listened to the trivial complaints of children? In Matthew 11: 16-19, Jesus tells us of people who complained of everything—nothing was done right. When adults listen to such childish behavior, we excuse them, saying they are only children. But one should be alarmed when these infantile characteristics appear in grownups. Thank God! provision has been made whereby we may grow up. *"When I was a child, I spoke as a child, I understood as a child, thought as a child; but when I became a man, I put away childish things."* In this 13th chapter of First Corinthians, Paul contrasts the matured, fully-developed Christian with a child. Paul instructs, *"Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men."*

All stock raisers know that the inbreeding process must ultimately work disaster. Fresh blood and new stock must be brought in. Life must extend itself and ever incorporate new life in order to continue. The differences between a stream and a pool is this—the stream ever increases and enlarges as it journeys toward the sea. The pool takes in the flow and absorbs it upon itself, and stagnates in the process. The church must have new life, new blood in order to survive.

The human race is growing. The new 1950 national census shows an increase of 14 1-2 per cent in U. S. population over the 1940 census. The Pathfinder magazine of November 14, 1951 quotes: "The Department of Commerce released some figures last fortnight which give America little cause to brag: Despite a 25 per cent increase in U. S. population since 1929, the number of workers employed in churches and other religious organizations stood practically still." The church must grow in order to keep its ranks filled. Death is constantly taking its toll. *"Be ye fruitful and replenish the earth"* is certainly applicable to the church. The law of self-propagation is more important than the law of self-support and self-government. Life may govern itself and die; it may support itself and die. It must propagate itself or it will die. Families of renown have died out because they failed to propagate. Animal and fowl refugees are safeguards against killing off faster than the animal or fowl can reproduce. Extinct species teach us the possibility of losing identity by failure to propagate. The parable of the wheat and tares reveals the only possible victory for the wheat over the tares is in the growth of the

wheat. It must send down more roots, and send up more stalks, and supply more vitality than the tares are able to do. The church must grow or die because the travail of the church for souls is born out of the compassion of God for the lost.

If the mother heart of the church dies then indeed the death of the church is certain. Travail is always associated with birth. Isaiah 66:— *"For as soon as Zion travailed, she brought forth her children."* Probably the most despised, shunned, and quenched of all spiritual burdens is the laboring in intercession, strong cryings, groaning that accompany the bringing of new life into this world. But, oh, the joy of new-born souls. *"A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more that anguish, for joy that a man is born into the world."*

It is either extension or extinction; evangelize or fossilize; ameliorate or deteriorate. The church must grow or die!

Whosoever will lose his life for my sake shall find it. Matt. xvi. 25.

**"A man must live!" We justify
Low shift and trick, to treason high,
A little vote for a little gold,
Or a whole senate bought and sold,
With this self-evident reply—
"A man must live!"**

**But is it so? Pray tell me why
Life at such cost you have to buy?
In what religion were you told
A man must live?
There are times when a man must die!
Imagine for a battle cry
From soldiers with a sword to hold,
From soldiers with a flag unfurled,
This coward's whine, this liar's lie—
"A man must live!"**

**The Saviour did not "live!"
He died!
But in His death was life,
Life for Himself and all mankind.
He found His life by losing it
And we, being crucified
Afresh with Him, may find
Life in the cup of death,
And drinking it
Win life for evermore.**

—Selected.

Nothing lies beyond the reach of prayer except that which lies outside the will of God.

Delayed answers to prayer are not only trials of faith, but they give us opportunities of honoring God by our steadfast confidence in Him under apparent repulses. —Spurgeon

Brother Murray is pastor of the First Assembly of God of Santa Cruz.

Cold Water or Hot Water – Which?

by J. Narver Gortner

Dreams are peculiar things. They have been defined as fantastic nonentities, but this certainly is not true of all dreams. Some are undoubtedly intangible realities. This is true of the dreams of Joseph. They must have been of God, for only God can foresee and foretell the future, and Joseph's dreams were in the course of time signally fulfilled. In the Book of Daniel, the second chapter, we read of the dream of Nebuchadnezzar, and in the seventh chapter we read of the dream of Daniel. Each dream being a prophetic forecast of the times of the Gentiles from Nebuchadnezzar's day down to the end. Nebuchadnezzar's dream was a forecast of these times from the viewpoint of man, whereas Daniel's dream was a similar forecast from the viewpoint of God.

Recently I was scheduled to preach at a Sunday morning service in one of our St. Petersburg churches. God was evidently getting me ready for the service. Early Saturday morning, while still asleep, I dreamed I had entered a large church of the denomination to which I used to belong. The congregation occupied every pew, and it was with difficulty that I found a place to sit. The preacher had already risen to announce his theme. He told his congregation that he was purposing to show them the difference between what these people have and what the Pentecostal people have. He likened what these people have to cold water and what the Pentecostal people have to hot water, and then he said "Which is better, cold water or hot water? Suppose the day is hot, and you are thirsty, which would you prefer, cold water or hot water? Cold water of course, so it is quite evident that the cold water is better than hot water." The congregation sat in dead silence. One could almost have heard a pin drop. Suddenly a woman leaped to her feet and began to give a message in tongues. I wondered what would happen next, but the silence continued. Even the preacher seemed to be transfixed. Then as suddenly as the Spirit had fallen upon the woman who gave the message in tongues, the Spirit fell upon me, and I was given the interpretation. I said to myself "what will happen if I give the interpretation in this fashionable church?" Before I had time to answer my question I found myself on my feet. I was walking up the aisle, and the interpretation was flowing from my lips, the sum and substance of which was this: "God is sovereign. He acteth in accordance with His own wisdom and goodness, and His wisdom and goodness are infinite. He asks counsel of no man. He is not like a man who needs a counsellor. He never errs. He knows what is for our good and His glory, and He acts accordingly. Let no mortal who is finite question the doings of Him who is infinitely wise and infinitely good."

The people of the congregation were sitting in silence and listening intently. Suddenly I awoke, and, behold, it was a dream.

I lay and meditated upon what I had dreamed. I asked myself the question, "Which is the better, cold water or hot water?" I said to myself, "As to which is the better depends upon the use to which the water is to be put." And then I thought of a train of cars to which an engine had been attached. It seemed to me that I could see the engineer in the cab of the engine. His hand was on the throttle. He opened it, but nothing happened. The boiler had been filled with water but there was no fire under it. Then the fireman built a fire under the boiler. After a little while there was steam enough to blow the whistle but not enough to move the train. Soon however, the water in the boiler began to boil and adequate amounts of steam was generated. The engineer opened the throttle, the wheels of the great engine began to turn, and the whole train moved out from the station and was soon speeding across the country at the rate of eighty miles an hour. Which was the better, cold water or hot water? How long would it have taken to get the engine started if the water had not been heated?

John the Baptist when he announced the beginning of a new dispensation, said to the people, "*I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire.*"

We all know how "*when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.*" And we know also how after that initial outpouring of the Spirit the disciples went everywhere preaching the Word. Why did God pour out His Spirit in this signal manner? Is it not true that it was the plan and purpose of God that a great forward movement should be inaugurated, and that power was necessary? Our Lord said, "*Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me.*" When the water of life and the fire of the Holy Ghost were brought into contact the necessary power was generated, and the forward move-

ment immediately began.

We are undoubtedly approaching the end of this dispensation of grace. At the beginning of the present century, which is probably the last century of this dispensation, God saw that an impetus should be given to the forward movement that had been inaugurated at the beginning of the dispensation. Hence there was an outpouring of the Spirit similar to that which took place at the beginning of the church age. This outpouring was doubtless necessary in order that the great work of taking out from among the nations a people for His name might be completed.

The command of our Lord is "go forward." The power has been provided. The water of life has been freely given. The fire has fallen and we can have it if we will to have it. God is no respecter of persons. Peter said "the promise is unto you and your children and all that are afar off, even as many as the Lord our God shall call." We have been called, and so the promise is for us. Is it not true that many among us who have been empowered in the past are lacking in power at the present time? May it not be true that our entire Pentecostal movement is not moving forward as the Lord would have it move? It is the conviction of this writer that greater power is needed than we have yet availed ourselves of. God's storehouse is full. Let us come in simple faith and whole hearted consecration, and our need will be supplied. God will give us sufficient power to be as aggressive as were the Christians of the early age concerning whom it was said, "*they that have turned the world upside down are come hither also.*"

Instead of manifesting a spirit of compromise as it seems evident many are doing in these tragic days of Laodician lukewarmness, let us let the fire of God burn that the prayer of the prophet may be answered in God's time and God's way, "*Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence, As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!*" Isaiah 64:1, 2.

We Pentecostal folks as a whole ought to pray the prayer these people have been praying for many decades, but with greater faith and fervor than they have prayed:

"Come Holy Spirit heavenly Dove,
With all thy quickening powers,
Kindle a flame of sacred love
In these cold hearts of ours."

Our Responsibility

CHAS. G. FINNEY said, "Every step we take, we tread on cords that will vibrate to all eternity. Every time we move we touch keys whose sound will re-echo over the hills and dales of heaven or through all the dark caverns and vaults of hell."

A young college man with the promise of a bright future, was smitten blind. After his battle was fought, and when he accepted his blindness as a sacred gift from God, and then laid it on the altar as a consecrated offering for the glory of the Lord, this was his prayer: "Father, I thank Thee for the talent of blindness. May I invest this talent that at the coming of the Lord Jesus He may receive His own with usury." It was little he could do in his blindness, one might think, and yet this was Dr. Moon of Brighton, the man who invented the Moon System of raised letters for the blind which has put the Scriptures within the reach of millions of blind folk throughout the world.

What a responsibility to live in these wondrous days! God, in His infinite mercy, is allowing us time to prove afresh the depth of our consecration—whether we are willing to go to all lengths to see that every living son of Adam has at least one chance of hearing the story of Redemption. We are responsible for putting God's Word to the test. He has said, "If ye ask—I will do." Have we the courage and the faith to accept the challenge? Dare we do it? Are we willing to be held up to the ridicule of our fellow Christians and perhaps be termed fanatics? Oh, for a holy passion to tell the world that Jesus saves, that the blood of Christ can wash out blasphemy, adultery, fornication, lying, slander, perjury, theft, murder. Spurgeon once said: "Though thou hast raked in the very kennels of hell, yet if thou wilt come to Christ and ask mercy He will absolve thee from all sin."

Years ago a Methodist camp meeting in North Carolina had been in progress for several days without any apparent result. Early one morning there turned up at the camp a stocky, lisping, stammering backwoods Baptist preacher. Making his way to the presiding elder and some of his associates who were responsible for camp, he said, "Brother, I have a request to make of you. Thith camp meeting hath been going on for dath and nobody ith being thaved. Thinners all around here are loth, and they are going to hell unleth they repent and believe. Brethren, my thoul ith on fire. I have been praying all night and I want to preach to thith people."

"Brother Kinsey, when do you want to preach?" asked the several Methodist ministers.

"The thooner, the better, brethren. The fire ith burning in my soul," replied the preacher. His glowing eyes and importunate manner told the little group that here was a man who was in dead earnest.

So it was arranged that he should speak at the early morning service. He began on time, but no one ever seemed able to say when he quit. Hour after hour he went on—sometimes preaching from the platform to the entire congregation, then down in the audience addressing his words to some single individual. The news somehow spread over the hills and valleys of that part of Carolina. The people from far and near poured into the camp. The preacher continued, heaven broke loose, the spirit of conviction seized the people, sinners cried for mercy and a revival began which continued until the whole of that part of Carolina was strangely and gloriously affected by it.

A story is told by the late President Hadley of Yale. In one of his books he told of his small son invading his study

one day carrying in his arms a large and handsome (but dead) cat, which the child had found lying in the garden. The boy evidently expected that something could be done about it.

The father told him that nothing could be done but to throw it in the ash barrel. "But, Daddy," remonstrated the boy, "it is a perfectly good cat."

We all believe that our religion is a perfectly good religion, but far too many of us act as though it were dead and only fit for the ash barrel. Why not rise up, cast aside our indifference, face this crisis hour as it ought to be faced by men who know absolutely that God is a wondrous reality, and that the "gospel of Christ is the power of God unto salvation to everyone that believeth." We can easily make this the most glorious hour in the history of the Church. If we fail we shall lose the love and confidence of the multitudes who are in the valley of despair and in their distress they may turn aside to the idealistic but fatal teachings of Communism. *We have a message which is relevant to the problems of this crisis hour!* It is equally strong, equally capable of fostering devotion and loyalty and commanding sacrifice as that of any human ideology or revolutionary teaching of this present revolutionary hour!

—A. G. Ward, Toronto

Who Is The Pastor's Pastor?

by Richard Orchard

Eph. 4:11—"He gave some . . . pastors."

A pastor is a member of that strange but wonderful body of people whom the Lord has given to feed and water the sheep in the pastures of God. In one breath he is mentioned by Paul as being allied with the apostles, prophets, evangelists, and teachers whose sole mission in life is to edify the body of Christ, perform the work of the ministry, and perfect the saints. (Eph. 4:12). It takes the call of God to be a real pastor. With this definite call, the work becomes a joyous service. What a thrill it is to see a vision become a reality. Rough timber among the congregation becomes moulded, pliable, useful, after months of private counseling, exposition of the Word of God, patience, encouragement, and constant exhortation. In a pastor, the members of a church have a friend in time of domestic tragedy and sorrow, a counselor for their problems in life, a leader in their reaching out for more of God in their lives. Without the call of God a

pastor's life would be a series of heart-breaking events indeed. The call of God is the "plus" that makes it all worth while.

Pastoral work has many joys to it. There are the services where a young couple is united in marriages, occasions of baptizing the new converts; dedication of children, sending off the young people for their first year in Bible school, the Christmas program, the Easter services, the special rallies and fellowship meetings, and seeing God work wonders in people's lives. But pastoral work also has burdens which only a "called one" can successfully bear. There are the demands upon his time, so that he cannot keep regular office hours. There are the days when the specter of death has struck and he must "stand by" to help and comfort the sorrowful, and arrange for special services. Some days the phone rings incessantly. In his labors he becomes the hub around which all the local Christian work in a community revolves.

But, . . . who is a pastor to the pastor? Who can counsel with him in his hour

Brother Orchard is pastor of the Assembly of God in Chico.

of need? To whom can he turn for words of advice when the going is rough? In times of seeming defeat and loneliness, who is there to place an arm around his shoulder and "say the right thing?" He is beset with the same problems of living as everyone else, physical welfare, inflation, often with just enough to get by, irregular hours, and, besides these, the care of the church which is constantly making demands on his physical, mental, and spiritual resources. To whom can he go in his need for help?

We could name a number of great helps for a pastor. First let us think of the help he may receive at the District Councils, camp meetings, ministers' institutes, and fellowship meetings, where he may renew old acquaintances, listen to someone else preach, and, if possible, take his mind off of his own immediate problems for a little season.

Then we must also think of the help he may receive from an understanding wife, who, equally feeling the weight of the work they are in, valiantly comes through with a steady hand on the helm as the boat rocks, and so often has the right word at the right time.

Another tremendous help to a pastor in times of stress is for him to get alone with his books and commentaries and fill his mind and heart with nuggets of truth until his daily problems seem small and transient indeed in the light of what God sees and knows.

The greatest of all helps for a pastor is the constant searching out of the Word of God, and the hours of intimate communion with God, when the problems of the flock are laid before Him, and the pastor's heart is warmed afresh with an inflow of grace and strength.

Who is the pastor's pastor. He has none. But if he is "called," and if he is exerting every force at his command in behalf of the eternal welfare of others, he can say with the Apostle Paul: "*I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry.*"—1 Tim. 1:12.

God will never leave you without light enough to take one step. Don't stop walking till the light goes out.

Frances Havergal lived and moved in the Word of God. His Word was her constant companion. On the last day of her life, she asked a friend to read to her the 42nd chapter of Isaiah. When the friend read the 6th verse, "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee," Miss Havergal stopped her. She whispered, "Called—held—kept. I can go home on that!" And she did go home on that. She found His promises unfailing.

From Whitfields Journal

Night and day Jesus fills me with His love. I walk continually in the comforts of the Holy Ghost. My heart is melted down with the love of Jesus. I want a thousand tongues to set off the great Redeemer's praise. The sight I have of God by faith ravishes my soul: how I shall be ravished when I see Him face to face! I am daily waiting for the coming of the Son of God. I would leap my seventy years, and fly into His presence.

The Morning Watch

For over forty years I have observed the morning watch. I begin in reading the Word of God. Then I turn to prayer in obedience to Psalm 5:3, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up."

Just as of old, manna was gathered, the Bible should be read daily. When we read God's Word, He talks to us. And when we pray we talk to Him, thus we sustain a warm and close fellowship with our Saviour divine.

I have found three enemies to the prayer life:

First interruptions. I discovered that I had to have a time and place for prayer. My time is in the morning. I would never dream of going to my work before first meeting God. My place for prayer is my study, when I am at home. We have time for everything else; we must take time for prayer.

Second, wandering thoughts: I used to have all kinds of thoughts, plans and programs come in upon me when I was praying, and I found myself thinking. How did I get rid of these wandering thoughts. By praying out loud, by putting my petitions into words. I always pray out loud, and have done so for the last forty years of my life.

Third, drowsiness: I used to become sleepy when I wanted to pray. That was because I knelt down and closed my eyes, and put my head on my arms. Years ago I formed the habit of walking when praying. I have walked hundreds of miles in my study. By walking up and down the room I never become drowsy, I am able to keep wide awake.

I discovered that when I knelt down and prayed silently, ten minutes seemed a long time, but when I prayed out loud and walked, the time went by quickly. By following these methods I have been able to spend hours in prayer, and I have found the morning watch my strength and my stay. The problems are solved before I meet them. God hears and answers. Instead of letting my circumstances get on top of me and sending me to a sanitarium with a nervous break-down, I am able to keep on top of my circumstances. I know of no greater spiritual blessing than the blessing of the early morning watch.

—Oswald J. Smith

Sermon Preparation

(Advice given to an inquirer as to the preparation of sermons.)

I am in receipt of your very interesting letter. I am afraid it is not easy for anyone to help you, save in the most general way. In the first place, I should strongly advise you to abandon once and forever the method of writing sermons in full and then committing them to memory. If you write them in full, read them until their general line of thought has gripped you, and then abandon them. More men have been killed through this method which you are adopting than by any other in preaching.

Besides, while I do not desire to criticize any other man's method, I am bound to say that, personally, I do not consider that either reading or reciting is real preaching. Both may have their place, but preaching is, pre-eminently, speaking directly to men.

Your difficulty concerning language is a very real one. Of course, there are those who have a natural gift in this direction. Where this is lacking, a great deal may be done by reading some of the best masters, noticing carefully their method in the use of words and the formation of sentences. What is pre-eminently necessary is an enlarged vocabulary, and this such reading will help to supply. Let every new word be noted and its true value learned. Where this is done with patience, it will be found in course of time that such words come naturally into use.

Of course, in conjunction with such reading you should go on preaching, and, while not careless of the manner in which you express your thoughts, still, always remember that your main business is to make the people who listen understand what you are saying.

I note what you say about the occasions when, without any preparation, you have had freedom in thinking. I am glad to see your parenthesis in this connection (under pressing circumstances). No man can make this the habit of his preaching and be clear and consistent.

—G. Campbell Morgan

"Present suffering is not enjoyable, but life would be worth little without it. The difference between iron and steel is fire, but steel is worth all it costs."

A good Chinese proverb: Be modest in speech, but excel in action.

* * * * *

The great point in prayer is never to give up till the answer comes.—George Muller.

* * * * *

Generally if a man has a lot of authority he doesn't care to display it often, but a fellow with a little authority likes to wave it constantly.

The District Council

W. T. GASTON
Superintendent

Office: Bethany Park, near Santa Cruz
P. O. Box 961, Santa Cruz. Phone 99-W-2
R. J. THURMOND, Secretary-Treasurer

K. M. HAYSTEAD
Asst. Superintendent

December Gifts For Building and Development

The fund for the development and building of Bethany Park and Glad Tidings Bible Institute received the following gifts in December. The second column shows the new totals in instances where these gifts are in addition to former contributions for this great District enterprise.

<i>From Churches</i>		<i>New Total</i>
Corning Full Gospel Assembly	\$ 25.00	\$ 251.20
Hollister Full Gospel Tabernacle	14.20	419.19
San Francisco Calvary Tabernacle	18.00	100.00
San Francisco Glad Tidings Temple	113.08	1,929.65
Stirling City Assembly of God	15.30	70.25
Stockton Calvary Temple	300.00	2,081.90
<i>From Fellowship Meetings</i>		
North San Joaquin C. A. Jubilee Rally	27.60	200.60
Peninsula Section	63.48	718.28
Redwood Section Fund	10.00	381.92
<i>From Individuals</i>		
J. H. Behrenst, Thorn	5.00	
Ruth Fry, Etersburg	20.00	
Seth Hartman, Healdsburg	15.00	70.00
Juanita Kercheval, Walnut Creek	50.00	
Leonard Palmer, Burlingame	10.00	75.00
W. C. Peirce, Santa Cruz	25.00	
L. H. Rogers, Stockton	15.00	165.00
E. L. Saxelid, Hughson	5.00	10.00
Mrs. George Taylor, Eureka	10.00	
<i>Total contributions in December, 1951</i>	<i>\$741.66</i>	

Missions Giving Over the Top

Brother Leonard Palmer, District Missionary Secretary, received the following figures from the Missions Department in Springfield, giving the national picture of Assemblies of God missionary giving in 1951.

"The total giving for the year was \$2,899,899.43, which an all-time high. The amount that came in for World Missions in December was \$295,312.37, giving us a monthly average, which is also an all-time high, of \$241,658.28. Since our monthly average last year was \$203,715.00, our monthly average was increased this year by \$37,943.03. . . . With all of us working together as we worked this last year, we will go well over the three million mark in 1952."

It is better to be criticized for being one-sided than for being two-faced.

* * * *

A preacher's business is to keep the road to Calvary clear.

To Find Out God's Will

In his life of Henry Drummond, Dr. George Adam Smith inserted the following Eight Maxims that he found on the flyleaf of Drummond's Bible.

First. Pray.

Second. Think.

Third. Talk to wise people, but do not regard their decision as final.

Fourth. Beware of the bias of your own will, but do not be too much afraid of it. (God never unnecessarily thwarts a man's nature and likings, but it is a mistake to think that His will is the line of the disagreeable.)

Fifth. Meantime do the next thing (for doing God's will in small things is the best preparation for knowing it in great things).

Sixth. When decision and action are necessary go ahead.

Seventh. Never reconsider the decision when it is finally acted upon.

Eighth. You will probably not find out till afterwards—long afterwards perhaps—that you have been led at all. —Exp.

WORLD PENTECOSTAL CONFERENCE

June 27 to July 6, 1952

London, England

The third world conference of Pentecostal churches is to be held in the famous Central Hall, Westminster, in the heart of London.

As there is a great demand for accommodations in London during the summer months, all who plan traveling to England to attend the conference should write without delay for further particulars and an application form. Write:

David J. du Plessis, P. O. Box 342, Glenbrook, Conn. (He is the conference Secretary, and suggested items for the agenda should be sent to him.)

E. J. Phillips, 20 Clarence Ave., Chapham Park, London, S. W. 4, England. (He is the Secretary of the British Pentecostal Fellowship, the hosts of the conference.)

Time and character have a lot in common; it takes it to build it.

* * * *

Sacrifice is giving up something which is your right to keep.

SCHEDULE OF FELLOWSHIP MEETINGS

FEBRUARY

4—Berkeley, Fortuna, Susanville
12—(Tues.) Ukiah
19—Mount Shasta
25—Corning

MARCH

3—Blue Lake
10—Willits
18—Montague
24—Biggs

News of the District Council meeting in San Francisco
will be in the next issue

REVERENCE

Time, we say, brings many changes, Styles, customs, manners of speech, modes of living, all change with the ages; but two things have remained the same from the very beginning. The first, man's need of meeting God; the second, his attitude in worship. The place of worship is not the most important part. One can worship God in a great cathedral, a simple church building, or under the open sky. The important thing is our attitude.

We can define a place of worship as the place where we meet to worship God and to hear Him speak through His Word. We regard it as sacred. When God spoke to Moses through the burning bush, He said, "Put off thy shoes . . . for the place whereon thou standest is holy ground." God demanded reverence from Moses. (Turn to the familiar story of Christ cleansing the Temple, and you will find His condemnation outpoured upon those who destroyed the spirit of reverence in God's House. Some may say the first Scripture refers to the Old Testament times, before even the tabernacle worship or priesthood was established, and that the second was meant for the Jews. But God has made it very definite and plain that He demands reverence from all.

Reverence Lacking

Let us pretend for a moment that you have received this invitation: "You are invited to dinner at my home on Wednesday evening at six o'clock. Signed, President Harry S. Truman." Friends hear of this honor given you and are surprised when you accept it very casually, and make no preparation for the event. When the time arrives they see you leave, dressed in your work day clothes, and are amazed when they hear of your strange behavior at the dinner. With just a brief greeting to your famous host, you turn to greet friends and continue to talk to them throughout the entire meal. The President, seated at the head of the table, is speaking concerning things of vital importance, but you whisper away, eating a morsel of food now and then, but leaving most of it untouched upon your plate. Then, as soon as the dinner is over, without a word of thanks, you quickly hurry off. How foolish, you say, and how lacking in respect? Yet think a moment. Can't you see a bit of resemblance to something of which many of us may be guilty?

An invitation to come to God's house to partake of spiritual food is given to us. Do we ever show:

Lack of preparation? If we do not lay aside personal thoughts, problems, and interests, and fix our hearts and minds upon the Lord, we do not give the reverence He demands.

Rudeness? If the church is really God's house, then we are His guests and, as such, certain things are expected of us. To ignore one's host is discourteous, yet many come to God's house and never listen when His Word is read, nor sing His praises in song, nor meet Him in the time of prayer. There is no reverence shown and without it there can be no worship.

Lack of appreciation? God invites us to feed upon His Word, but if we do not listen to the truths given from it by the servant of the Lord, and if we do not apply them to our lives, His provision is wasted. Lack of appreciation of the Word is irreverence.

Carelessness? We would not think of taking liberties in the White House were we to visit there, yet many times we thoughtlessly show lack of respect for the Lord's house.

What are some ways in which we fail to honor God's house?

Abusing song books by careless handling and marking upon them.

Dropping gum and candy wrappers upon the floor or in hymn rack.

Writing notes and throwing down small pieces of torn paper.

Failing to keep the place of worship clean, dusted, and attractive.

Perhaps one may say, "What I do affects no one but myself." But that is a great mistake. What you do touches other lives as well as your own. Influence is hard to define, but it is that something which goes out from you and is felt by every person with whom you come in contact. It is either for good or for evil. If reverence is lacking in your attitude in God's house or toward spiritual things, you will influence others the same way. For example, whispering, writing notes, or distracting attention during the service, hinders those near you from receiving what they need.

You are helping the service in some little way

By the reverence you show, and the worship you pay;

Some are sure to do as they see what you do,

Say, what is the service according to you?

First Rally Held in Trinity County

by Ray Oliver

Last night, November 12, we held the first C. A. rally ever held in Trinity County. More than 70 people (of whom about 85 per cent were 35 or under) gathered at the Lewiston church, which was lighted by kerosene lamps, lanterns and candles. Five precious souls made their way to the altar after Eleanor Cabatan of the Redding C. A. group brought a very simple and complete salvation message. Lewiston is on a dirt road—almost impassable at times—about 20 miles up the Trinity River from Weaverville. The folks there are hoping to have their church wired for electricity soon.

The southern part of our section held a simultaneous rally at Oroville, and over 200 young people packed the church there. Since it is a 300-mile round trip between some of our churches in this Sacramento Valley section, and since there are now 22 churches wanting rallies, we are finding that this split schedule is working fine. Our attendance per rally-month has more than doubled during these two months that we have tried this experiment.

Reverence Does Things

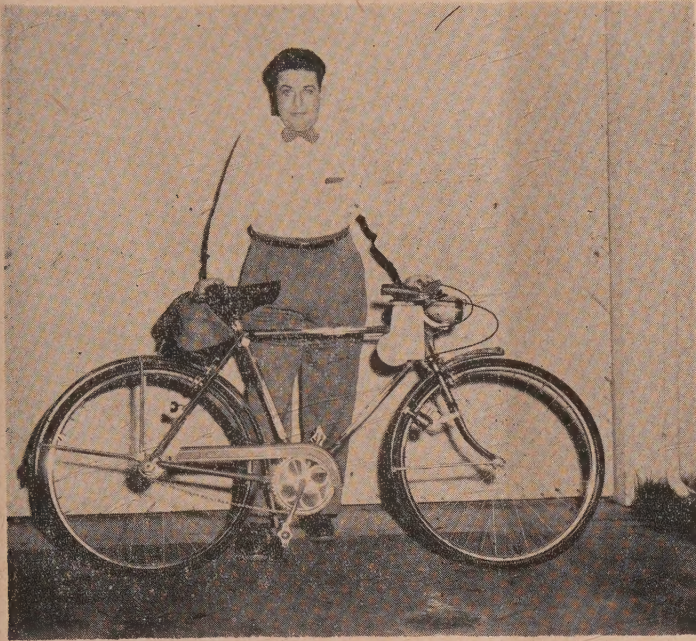
Reverence honors God. When a member of the royal family enters a room, all present rise to their feet, expressing respect and homage. How much more ought we to show reverence when we enter the presence of the Most High God?

Reverence makes His presence real. Here is a secret a man of God gave to a group of young Christians. When you enter the house of God for a service, give this prayer: "Holy Spirit, usher me into the presence of God. Close my mind to outside thoughts, open my heart to hear Thy voice." Reverence creates an attitude for worship.

Reverence helps the speaker. Nothing encourages the speaker more than your reverent attitude and co-operation. It inspires and lifts him up and makes it easier for him to give forth a message anointed by the Holy Spirit.

Reverence creates helpful influence. Remember in the story of Ruth that she came to worship the one true God through the influence of Naomi, her mother-in-law. Very few persons have found the Lord who have not been influenced in their decision by some Christian's example. Unsaved visitors in our services watch our attitude. If we show earnestness, sincerity, and reverence, we testify to the reality of our salvation.

—C. A. Guide



Pictured above is the bicycle given by the Palo Alto Gospel Lighthouse C. A.'s. The bike was presented to Brother John Tinsman at the joint C. A. convention. It is to be used among the islands of Indonesia, possibly being carried on board the M. V. EVANGEL for shore duty when the missionaries visit those islands.

PFC Writes From Korea

November 19, 1951
Korea

Dear Sirs:

Just a word of appreciation to you for your *Reveille*, which I am thankful to say arrives quite regularly through our chaplain.

It is definitely one of the best pieces of Christian literature we receive here; not only for its attractive presentation, but because of the message it portrays. I find it a very helpful means of opening new doors when I talk to the other fellows about salvation.

I would like to relate to you an incident that happened some time ago, as we were moving up out of reserve aboard trucks. I had just received a copy of *Reveille* in the mail. As soon as I had finished reading it I passed it on to a shy fellow sitting next to me who had been peering over my shoulder as I read. He smiled, muttered a thanks, and read enthusiastically as we bounced down the dusty road.

We reached our destination before he had finished, and he asked if he could keep it. I gladly obliged, making some remark about the importance of spiritual things.

We jumped off the next day and at evening when the hill was secured and

our defense set up I learned that the boy who had sat next to me on the truck had been killed as we crossed an open space at the bottom of the hill, covered by an enemy machine gun.

I have no way of knowing where his soul went, but I would like to believe that the same interest that made him read over my shoulder and the same hunger that made him want to keep that *Reveille* somehow caused him to open his heart to the Saviour that night.

There are many, many good American boys over here, and it's a tragedy but almost every one of them needs the Lord and His saving grace. May God bless you and your work as *Reveille* does its share in bringing Christ to the Armed Forces.

Yours in Him,
Pfc. Robert Dunbar

(The C. A.'s provide *Reveille* for use among men in the armed services.)

NOW

Tomorrow, he promised his conscience

Tomorrow I'll do as I should;

Tomorrow I'll think as I ought to;

Tomorrow I mean to be good;

Tomorrow I'll conquer the habits

That hold me from Heaven away!

But ever his conscience repeated

One word—and one only—Today.

Tomorrow, tomorrow, tomorrow—

Thus day after day it went on;

Tomorrow, tomorrow, tomorrow—

Till youth like a vision was gone;

Till age and his passions had written

The message of fate on his brow,

And forth from the shadows came death

With the pitiless syllable—Now.

—LISTEN



One of several interesting display booths seen at the Fresno convention.

Just One More

A 17-year-old boy was among several Sacramento teen agers apprehended by the police recently for investigation of marijuana smoking. The following is part of the reporter's account of the interview with the boy.

At first he was a good looking boy, with square, husky shoulders. But when you talked to him. . .

"I can't get my mind off of the stuff. I can't study or work or do anything. . . don't touch breakfast or the lunch my mother makes for me for school. I'm not hungry. Every time I think I'll have one more cigaret and then quit. Then I want another one.

"I first tried marijuana about three months ago. Some guy I never saw before needed a push. The battery in his car was low, so I helped him push and we got the car started. He asked if I wanted to get crazy. I knew what he meant. I had heard a lot about it. I said 'Sure.' We drove down to a park and I started to get high right away. That was my first time. A week later I had another one. They cost a buck unless you make a deal and have nine for \$6.00. After the second one the frequency increases to two or three a week."

The poor boy does not yet realize the seriousness of marijuana. He thinks he can quit but his mind is on it. Marijuana smoking is about the worst thing that can happen to a youngster.

Little sins commonly lead to great evils."

SUNDAY SCHOOL

L. W. SUTER, District Sunday School Director

Sunday School Standard Brings Revival

by George H. Davis

The Assemblies of God are experiencing a Sunday school revival which has spread across our nation and has awakened Sunday school interest in many other denominations. Many of the results of this Sunday school revival are traceable directly to the formation, acceptance, promotion, and use of the National Sunday School Standard.

The National Sunday School Standard has given us a plan by which we can work smoothly and efficiently in the building of bigger and better Sunday schools. It has taught us how to work together in the local Sunday school. It has been a basis for organization and promotion at the sectional, district, and national levels. The National Sunday School Standard does not presume to include all that might be done to build a Sunday school. It is a well balanced program which gives emphasis to the absolute essentials for a well organized soul-winning Sunday school.

The National Sunday School Standard is not an ornament, not just a chart to hang on the wall. It is an instrument by

which we may gauge the spirituality, efficiency, and growth of the Sunday school. It is not primarily a goal. It is a means for reaching a goal. Earning the Gold Crown poster is not the actual objective. Having a Gold Crown Sunday school with which to win and teach souls is the real goal.

The National Standard is a guide for reaching objectives; a gauge for measuring efficiency. It is a definite, practical program of work; an outline of things to be done. It is not an end in itself; it is a means to an end. Do not work to reach the Standard, but work the Standard to reach souls. It offers a plan to the Sunday school that will bring about co-ordination and co-operation. Use it to give direction as well as to generate energy and produce movement. Each year more Assemblies of God Sunday schools adopt the National Standard and send in a checkup to receive their poster award. Last year more than four thousand Sunday schools co-operated. Is your Sunday school using the National Standard? Is your Sunday school a Standard school? Begin now to make it so.

The Ministry of the Sunday School Checkup

Have you ever stopped to consider the real importance of a checkup?

It is important to the pastors, superintendents, and workers in the Sunday school. It reveals the accomplishments of a year of working together and presents to them a challenge for the coming year.

To the District Sunday School Director the Checkup supplies an adequate source of records. It enables the Director to stress the features of Sunday school work most needed to be emphasized in his district. The National Sunday School Department is also constantly referring to the checkups since these are their chief means of obtaining statistics on a national scale. For example: from the Checkup we learn the number of pupils enrolled in the Assemblies of God Sunday schools throughout the nation, the number of training classes held, the number of souls won to the Lord through the Sunday school, etc. The Checkup reveals the faithfulness in attendance of the pastor, superintendent, and workers. It measures the concern of the workers when they meet to make plans and discuss problems of their school. The Checkup reveals whether or not a school is properly grouped for the bettering of both the teacher and pupil. The records, good or bad, that are kept from Sunday to Sunday by the Sunday school are shown by the Checkup.

At a glance, we can see from the Checkup how the school is progressing, for the Checkup shows the gain or loss in average attendance. We also learn the financial development of the school and if it is faithful in missionary giving. It helps us determine the strength of the church by reporting the number of pupils remaining for morning worship.

The Checkup shows if the Sunday school is interested in the opportunities afforded them by having an organized Cradle Roll Department, and if an efficient Extension Department is in operation. As is a yearly examination to the school child, so is the Checkup to your Sunday school. A Checkup filled in completely and accurately reveals not only what has been accomplished, but where improvements should be made to build a Sunday school which will be successful and spiritual for the glory of God and the salvation and upbuilding of souls.

—Barbara Williams
National S. S. Department



THE DIABLO SECTION had a Teacher Training Class in the Concord Church from December 31 to January 4. At its close, 144 certificates were issued to those completing the course. Shown on front row, left to right: L. W. Suter; Pastor R. A. Work of Concord, Pastor R. M. Catlett of Antioch, Pastor L. L. Ferguson of Martinez, Pastor Geo. W. Clements of Pittsburg Bella Vista Assembly, Pastor Wm. O. Vickory of Walnut Creek, Pastor J. Kirk Soper, Jr., of Lafayette, and Pastor Andy Martindale of Pittsburg, since resigned.

WE MADE IT 100 PER CENT THIS YEAR! Every school in the district has sent in the report to the District Sunday School office. Thanks to everyone who made this possible.

Missions

Peruvian Bible School Trains Good Workers

Peru

Ruth Couchman

(Sister Ruth Couchman writes of the school in Lima, with which she has been since its beginning.)

There are 61 students this year, 15 women and 46 men. The school provides a three-year course, seven months each year. Thanks to the offerings received from friends and churches in the U. S. interested in this vital part of the evangelization of Peru, some 30 students are provided with work, either part or full time, enabling them to help pay their expenses while in Bible School.

Some of the students already have won many souls to the Lord. Brother Diomedes Quezada, returning after a year's absence to complete his studies, left a group of over 50 believers at Tumbes, our most distant outpost on the Ecuadorian border. The new group purchased property, and, with the pastor's help, has erected a simple church building.

Augusto Cabada, another third-year student, together with his wife and three children, is back, after seven years, to complete his studies. He has served as overseer of the Assemblies of God work in a large area, with 16 lay workers under his supervision. The work in the Hauyaquito region has developed in a remarkable way and is completely indigenous. Practically the whole town accepted the gospel, so that the Catholic church was for a time used by them for gospel services. Difficulties arose, and the group turned the church over to the government tax department, which later officially returned the property to them. In the meantime the believers had put up their own building, holding about 500 believers, who, by the way, sit on the floor, since they cannot afford benches as yet. Hauyaquito (pictures in January *Glad Tidings*) now has two church buildings for the glory of God.



The HALEIWA SUNDAY SCHOOL, which is a new gospel work started and pastored by Glen and Ruth McCollister. Haleiwa is a town near Honolulu.

Philippines

(Since leaving China, the Paul Pipkins have spent three years in Manila. As well as Assembly of God work, they have worked with the Youth for Christ program and much of the time with the Far Eastern Broadcasting Company, spreading the gospel by radio as well as by gospel meetings. Mrs. Pipkin and the children will be back in California by the time this is read.)

It has been a very busy, but happy, term of missionary service. A good deal of the time in both China and the Philippines we could hear shooting in the distance between the forces of Democracy and Communism. In the daytime by radio, newspaper and large wall posters, this same death struggle between tyranny and free men presented its desperate issues of life and death for Asia's millions.

How we thank God for the opportunities the Lord has given us to speak to scores of thousands of Chinese youth in city-wide youth rallies in that now Iron-Curtain land, as well as for the strategic opportunities of proclaiming truth and righteousness over the facilities of the Far East Broadcasting Company. A Christian Japanese war prisoner, condemned to death, through special recordings has interpreted for me. A Chinese doctor and a Chinese school teacher have interpreted my messages on the radio into three of China's major languages, Mandarin, Cantonese, and Amoy. We've had reports from all over the Orient, including Peiping itself, that these messages of hope and freedom through Christ have reached their mark—all the glory and praise be to the Lamb who was slain and Who is redeeming men from every tribe and every nation for His eternal purpose.

A recent health examination shows both of us have picked up the dreaded amoeba. I don't know a lot about it, except that a change of climate and diet has been recommended to see if we can build up resistance against it.

Due to world conditions, and the type of work I will probably be doing on furlough, and last but not least, the reasonable cost to return to the States via Europe when beginning from Manila, I feel it advisable to make the following plans. Mrs. Pipkin and the children, the Lord willing, will be on the President Cleveland when it arrives January 25 in San Francisco. After an itinerary to Formosa, Japan, and Korea, I shall conduct a few more meetings in Manila before returning to the States via Europe, expecting to speak in both Assembly of God stations and Youth for Christ rallies in Hong

West Africa

The Lehmanns

(The Harold Lehmanns are in Bawku, Northern Territories, in the Gold Coast.)

Our sixth Christmas in Africa, and we have not yet adjusted to the fact that conditions are not "Christmasy." Everything is dried up—burned, barren, blasted—and will remain so until May. In a land of paganism, sprinkled with pseudo Mohammedanism, perhaps one should not expect a Christmas atmosphere. Thank God, He creates His own atmosphere in our hearts.

It has been a terribly full year, at times too full for our own good. Our Father has graciously provided, protected, and preserved.

The Lord has allowed us to see the greatest awakening of our ministry. We have taken the gospel into a new area. It is not exaggerating to say that hundreds have accepted Christ. We have seen as many as 300 people, including their chief, burn their fetishes, jujus and charms in one huge pile. Our children, David and Gretchen, will remember this scene as long as they live. Like the Thesalonians, they were "turning to God from idols, to serve the living and true God." This plunge of faith was a definite break with the past. This act openly renounced former allegiances and beliefs. This was a "baptism of fire." The "old man," with his jujus and charms, with his superstitions and fetishes, passed into and under and through the fire, and came out a "new man in Christ," shouting and praising and singing of God and His Son. This is thrilling beyond description and is still burning on and on, with whole sections being "strangely moved," so that scores move out to confess faith in Christ.

Of course, with such an awakening comes the high responsibility of 'feeding the lambs.' This is our particular burden, for there is no one among our African brethren who can reduce this language to writing and can prepare reading courses for them. Without these helps and without God's Word, the new converts cannot grow. Imagine the deep work of the Holy Spirit in moving these people to believe the simple, yet powerful, story of the love of God as seen in the death and resurrection of Christ, as it is spoken to them. They have not one promise from His Word written in their language. Nor can they read. Their eternal destiny depends upon how truly Christ is presented in a spoken word. If you do occasionally think of us, pray that we may receive wisdom from God and facility in the language work.

Kong, Singapore, Indonesia, India, Pakistan, Iraq, Jerusalem, Turkey, Greece, Rome, Germany, Sweden, France and England. After reporting at Springfield, the Lord willing, about March I'll be joining Mrs. Pipkin and the children in California.

Here and There

ATWATER—Pastor Otto Schmidt reports having a wonderful fellowship meeting there December 17, when the North San Joaquin sectional meeting was held in Atwater. The afternoon speaker was Pastor B. H. Givens of Delhi. The evening message was brought by Sister Brooks of Toledo, Oregon.

AUBURN—Sisters Julia Peterson and Ruth Bertenshaw are supplying the pulpit until the new pastor arrives.

BIGGS—Of the revival meetings Evangelist Z. P. Miller held there in November, Pastor Ted C. Parker writes: "We had a wonderful time of refreshing. The attendance was very good. In the three weeks we had some 14 saved and reclaimed, including two entire families. The blessing of salvation was very pronounced in the teen-age group."

BOONVILLE—Pastor R. J. Boyd reports having good revival meetings with Evangelist Iva M. Marlenee during December.

BURNEY—Brother Floyd R. Hoole has resigned as pastor. He is returning to the evangelistic field.

CUPERTINO—Beginning New Year's Eve, Evangelist O. A. Hart held very good revival meetings in January with Pastor Dan E. Fleming.

DURHAM—Pastor Carl Arnold reports that Evangelist Z. P. Miller held two weeks of good revival meetings in Durham in early December.

EUREKA—The Redwood section fellowship meeting held there December 31 was extended into a great watchnight service, there being over 300 in attendance, the best attendance in that section for years. There were four speakers in the afternoon session, including Mrs. R. J. Thurmond, speaking in the interest of Women's Missionary Council work. Brother Thurmond was the main speaker in the evening service. The church served a big fellowship dinner between services. The pastor in Eureka is R. L. Neal.

HAWTHORNE, NEVADA—In December, Pastor Carl C. Anderson reported: "We want to share the news of our two weeks revival with Evangelist Charles Kerner. It was well attended. Twelve came to the altar for salvation, three reclaimed, and one filled with the Holy Spirit."

KEYES—Brother Phillip Stewart is the new pastor, successor to Brother Carl Olson.

MENLO PARK—The Peninsula fellowship meeting was held there January 14 instead of in the Monta Vista church at Cupertino as originally planned, because the latter church was undergoing some remodeling. Pastor Leonard Palmer of Burlingame spoke in the afternoon. The evening speaker was Brother Kenneth Haystead. The pastor in Menlo Park is D. Edward Park.

MODESTO (6th and G)—Pastor Orville Painter of Ceres brought the afternoon message, and Pastor H. T. Langley of Selma brought the evening message at the North San Joaquin fellowship meeting held there January 7.

MOUNT SHASTA—Brother Wm. L. Shelley, formerly in Alturas, is the new pastor, succeeding Walter Boring.

NEWARK—Pastor Riley Kaufman reports: "When a four-rank Reuter pipe organ was made available to the Assembly at Newark early this last summer through Brother Lorin Whitney of Los Angeles, the church agreed to make the purchase. Installation of the instrument was completed by the middle of December. The dedication service was held on December 30. The program of the day included a message by Brother W. T. Gaston at the eleven o'clock service, with music by Lorin Whitney in this service, as well as a special musical service at 3:00 p. m. Sister Alvce Wakefield of Santa Maria gave special vocal numbers. Lorin Whitney is the organist heard on the well known *Heaven of Rest* broadcasts."

OAKLAND—The new parsonage Pastor and Mrs. C. R. Peterson recently moved into an entirely new building, not moved and remodeled as reported in last issue. (The editor failed to keep up with the change in plans.) The three-bedroom home was dedicated New Year's Eve by Brother Gaston.

OLIVEHURST—Brother Searl Stover, who comes to us from Ohio, is the new pastor. He follows Brother W. A. Frazier.

PETALUMA—Brother E. G. Skultety, who has been doing evangelistic work in the Southern California District since he left the pastorate in San Rafael, held a revival campaign with Pastor W. G. Kufman recently. Brother Kufman resigned as pastor in mid-January.

PITTSBURG—Brother Andy Martindale, who has been with the church at Harbor and Santa Fe Streets more than two years, has resigned as pastor.

SALINAS—Instead of the usual fourth Monday of the month, the Coast Counties fellowship meeting was held January 14, because of the District Council at the end of the month. The meeting was held in Calvary Church, on John Street, Salinas. Brother Richard Ruff, recently returned from Germany, was the afternoon speaker. The evening service was a C. A. rally. The pastor of Calvary is W. C. Jones.

SOMES BAR—Sister Doris Abbott is serving as co-worker with the pastor, Gertrude Riecke, for a time. Sister Abbott, formerly pastor in Montague, has spent the past year in holding classes in visual aid.

SOQUEL—In mid-December, Pastor Elizabeth Mehninger reported: "We just closed a most successful revival meeting with Evangelist Carolyn Lindblad. Folks of all ages were reached. Eight came to the altar for salvation, quite a few teenagers reclaimed and refilled, and two were baptized in the Holy Spirit. We baptized seven in water in Los Gatos, Brother Persing doing the baptizing for us. Our Sister Constant was with us for the service. The first convert in her new church was baptized, too. We feel very much encouraged."

WATSONVILLE (Pajaro)—Evangelist George Hayes held very good revival meetings there from December 30 to January 13. Pastor Charles Coffey reports that several were saved during the campaign.

WEOTT—Brother V. T. Eldridge, who has been pastor in Thorn, is the new pastor, beginning January 6.

WINTERS—One of the Capital section fellowship meetings was held there December 10 in the Presbyterian Church. Pastor E. E. Zimmerman reports it a very good meeting with good response at the altar call.



THE SUNDAY SCHOOL BUS recently acquired by the Assembly of God in Soquel. Pictured is the group gathered to dedicate the bus to Sunday school use. The pastor in Soquel is Mrs. E. Mehninger.

Personal Mention

Evangelist and Mrs. STANLEY P. MacPHERSON are in the Hawaiian Islands. Arriving early in January, they held three weeks of meetings in Honolulu with Pastor Eldon Vincent. They plan to go to the other islands and visit most of the churches before returning in the spring. Their first meeting after returning to the mainland is scheduled for Bethel Church in Modesto.

Evangelist and Mrs. T. B. DON CARLOS spent January in Clearwater, Florida, holding a campaign with Pastor D. N. Asbury. During the fall and winter they have been busy in revival meetings in Georgia and Florida and have seen very good results in all the churches visited.

Evangelist ERNEST ESKELIN and family have been in meetings drawing large crowds in the Southern States. Through the winter they have been holding month-long meetings in Texas.

Wedding Bells

Lois Ann Chadwick and Robert Lebeck were united in marriage New Year's Eve in Bethel Temple in Sacramento. Robert is the son of Albert J. Lebeck, who writes "Current Signs" for this magazine.

When man refuses to be conformed to God's image, he will make a god and a religion after his own image and likeness.

With the Lord

Death came suddenly to Brother Jess W. Gunder in his home in Chico on December 21 at the age of 67. Brother Gunder will be remembered by many of the old-timers in the District, for he has been a minister in this movement for many years, building and helping to build several churches. The assemblies in Weed, in Reno, and in Yuba City are among those he served as pastor. Besides his widow, Mrs. Frankie Gunder, he leaves one son, Artley. The funeral service and interment were in Chico on January 26, Pastor Richard Orchard and Brother R. J. Thurmond, a long-time friend, officiating.

Brother Gunder was covered by the Metropolitan group insurance, and he was a member of the Ministers' Benevolent Fund. It is still not necessary to assess members of the Fund for payment.

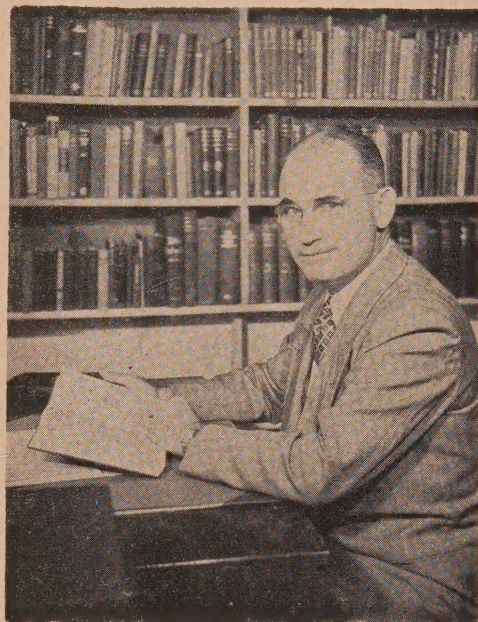
Sister Elsie Isensee, widow of our late Brother Frank Isensee, Jr., left for Mexico the end of December to take the place of another missionary who had to leave her post of duty. Because her leaving for the mission field was advanced so much and unexpectedly, she did not have time to visit in churches in this District.

The Wheeler Andersons left the Gold Coast January 9, sailing from Takoradi on that date for home and furlough. Their home address is 2126 Barrett Ave., Richmond, Calif.

Glad Tidings Bible Institute

They Teach Our Youth

This month we present . . .



Ben Kummerfeld, English Teacher

Brother Ben Kummerfeld is one of our newer faculty members, for he joined us in the fall of '50 at the time that the school moved to its new campus. He is, however, no newcomer to the teaching ministry, for in this field he enjoys a rich background of training and experience. Though this is his second year in the work of the Bible School, he has behind him, thirteen years of teaching in Oakland's secondary schools.

Brother Kummerfeld came to know the Full Gospel way early in life, but not until he had graduated from the University of California and was engaged in public school teaching did he fully surrender his life to the Lord. Though he did not thereupon enter the gospel ministry, he devoted himself to service in the local church as a layman, first in Oakland, and then in Watsonville. Thus he served as Sunday school superintendent and board member for many years. He also had a part in the released time program in Watsonville.

An especially interesting chapter in Brother Kummerfeld's background is his trips abroad with Brother Howard Carter. In the capacity of traveling companion and assistant to Brother Carter, Brother Kummerfeld's tours have included portions of: the West Indies, South America, Central America, England, Europe, and North Africa.

At Glad Tidings, Brother Kummerfeld is chairman of the Department of Language Arts, and his principle work is teaching English. He is faculty sponsor of the school publication *Tide*.



THE RIPON CHURCH, the Good Tidings Assembly of God, Ripon, and its Sunday School. The day this picture was taken, there were 115 in attendance. Murray G. Wharton is the pastor of this Assembly. Ripon is on the 99 Highway between Modesto and Manteca.

Ladies Provide Large Equipment For Missionaries

Local W. M. C. groups join others in sectional projects

An exemplary project of the Women's Missionary Council this past year has been the outfitting of a guest room at our Glad Tidings Bible Institute by the women of the East Bay Section. It is located, conveniently for guests, in the upper terrace court across from the dormitory and just above the dining room. Under the direction of Mrs. E. Wm. Anderson, offerings were taken at their rallies. This giving plus a \$5.00 donation from each W. M. C. group brought in \$230.60. The bedroom set is honey maple with hi-boy chest, vanity with bench, and night stand. The room has been newly decorated in green and is complete with bedding, linens, curtains, rugs, etc. Mrs. Wilderman, Dean of Women, along with others at G.T.B.I., express their thanks and appreciation to Sister Anderson and the women of the East Bay who have cooperated so beautifully in providing this lovely room for our special guests who visit our Bible school. I wish to express my personal thanks, also, for this provision of comfort as a courtesy to our ministers and missionaries for days to come.

Regarding a recent rally at Alamo in the South San Joaquin Section, Mr. J. C. Snyder writes: "We had the best crowd and more W.M.C. groups represented than we have ever had before. The presence of the Lord was so real all day and the fellowship just wonderful. We now have \$300 on the refrigerator for Brother and Sister Borst."

This has been another sectional project proving that big things can be done when a number of groups work together. Brother and Sister Borst will be taking the combination deep freeze and refrigerator with them as they return to the Fiji Islands. Another such project was the gift of the long-short wave radio to Sister Eileen Edwards by the North Bay Section.

By the time you read this, I trust you will have received some information re-

garding our National W. M. C. Day on February 10, the day granted us by the Executive brethren at Springfield for our day to spotlight the value and importance of W. M. C., and to raise funds for the operation of our national W. M. C. office. Since the time for advertising this meeting was limited, perhaps some of you were not able to arrange for February 10, and the preliminaries of a mid-week night service would be more convenient, or February 14 (the HEART DAY) might be a good time for your group to take an offering. Please send your offering to Sister Marion Minogue, Rt. 2, Box 197, St. Helena, Calif., so we can send it to Springfield through our District W. M. C. fund.

On a recent trip to the Redwood Section with Brother Thurmond, I was privileged to speak to the women at Garberville, Fortuna, and in the afternoon meet-

FEBRUARY 10, NATIONAL W. M. C. DAY

Send an offering for our national office to Marion Minogue, Rt. 2, Box 197, St. Helena, Calif.

ing of the fellowship meeting at Eureka on December 31. All the pastors of the home missionary churches, and all the churches, in fact, of that section are enthusiastic W. M. C. boosters, and most of the churches have their own W.M.C.s. They sent out home missionary boxes as a section this year, with all the groups participating. This may be an idea for other home missionary sections to follow.

We have received notice of the following newly elected Sectional Directors, a complete list will appear when all have been received:

Mrs. J. A. Benney, Shasta section; Mrs.

Ted Parker, Sacramento Valley; Mrs. K. R. Carney, Lassen-Plumas; Mrs. E. Wm. Anderson, East Bay; Mrs. R. P. Murray, Coast Counties; Mrs. R. L. Neal, Redwood; Mrs. J. C. Snyder, So. San Joaquin; Mrs. W. P. Steelberg, Peninsula; Mrs. Warren Hull, No. San Joaquin.

—Mrs. R. J. T.

Mrs. Lincoln Was Welcome

by Ruth Couchman

When the Herbert Feltons returned from furlough in September, they brought with them "Mrs. Lincoln" to become a much appreciated member of our family. Mrs. Lincoln was a large notion doll of imposing mein. (*Glad Tidings*, August issue, carried her photograph, second from left in group picture of notion dolls.) She was received with great delight and was seated in a prominent place in our hallway to enjoy, it seemed, the startled look and occasional greeting from unsuspecting visitors. After several weeks with us, her photograph was taken, and then we called in the young ladies of the Bible Institute to see her being taken apart. Poor Mrs. Lincoln suffered a general breakdown at the very thought and offered no resistance. What an amazing being she was! Needless to say we shall enjoy all her component parts for months to come. Many, many thanks to the Lincoln WMC, who originated this marvelous lady. God bless all the W.M.C. groups in their inspired labors for Him!

"Satan doesn't care what we worship so long as we don't worship God."

—Moody

* * * *

Some Christians are like wheelbarrows; they won't go unless they are pushed.

* * * *

Even a tombstone will say good things about a fellow when he's down.

* * * *

How we live is more important than where we live.

* * * *

Counted blessings usually offset imagined ills.

THE GUEST ROOM at G. T. B. I. furnished by the East Bay W. M. C. Left: Mrs. Thurmond and Mrs. Wilderman are pleased with the results as they see the completed room, which has been provided on the upper terrace for visiting missionaries and other speakers invited to the school. Center: Sister Wilderman approves of the towels supplied. Right: The ladies inspect the bed. The furniture is maple.





The Bread of Life

The Bread of Life will never mold,
The Living Bread that's never old.

The Bread of Life is never stale;
The appetite alone can fail.

The Bread of Life will feed the soul,
Will make both heart and spirit whole.

The Bread of Life will keep us sweet,
And help us stand in days of heat.

The Bread of Life will make us strong;
Will give us gladness all day long.

The Bread of Life will nourish charms;
Will make us brave to face alarms.

The Bread of Life will keep us pure;
Will guard our souls 'gainst sinful lure.

The Bread of Life gives pluck to plod
The narrow way that leads to God.

—Sal.

G. T. B. I. NEWS IN PICTURES: 1) Little Marlene Bell, daughter of our Brother M. J. Bell, makes it plain that Christmas came to the G. T. campus. 2) Evangelist Bob Harrison of the class of '51, who recently visited us at school. Brother Harrison has been active in an evangelistic ministry in the Pacific Northwest. 3) Bob Williams, who with his brother Tom, (class of '51) is now continuing studies in college. 4) Beverly and Gene Lawrence of the class of '49 with their daughter Patricia. Gene stopped in to tell us he has recently accepted a call to be minister of youth in the church in Bakersfield. 5) Alumni President and Board Member, R. A. Wilson, (class of '26) with his daughter Alice (class of '51). Brother Wilson had come to address the students. Alice is continuing her studies in college. 6) Students who attained academic honors in the spring of '51. Brother Peirce is at the left. Miriam Bueno, in the front row center, headed the list. 7) Brother Ovid Dillingham, missionary to India, who was a speaker at the student missionary service. 8) Mrs. Jeanette Olson of the class of '48, who last fall joined the staff as detail supervisor. 9) Board Member E. O. Robeck with our Brother Peirce. Brother Robeck was with us to bring a chapel message to the students. 10) Brother L. R. Keys, also a Board Member, likewise was with us for a chapel service. 11) Our new water filter to assure us of clean water from our taps. 12) Bill Morley of the class of '51, who until recently has been assistant pastor at Richmond, now is planning to enter a pastorate of his own. 13) Two G. T. families united. Visiting District C. A. Secretary, Forrest Beiser of the class of '49 with: (left to right) his sister Mary (class of '54), his newly acquired wife, Ollie, and Lenore Brenda, Ollie's sister (class of '54). 14) A student feeds the cement mixer as he prepares to lay a concrete slab at the back door of the dormitory. 15) The winter rains have swollen the campus creek so that it foams and roars over the dam. 16) The Seniors at work on the fountain and fish pond in front of the classroom building. 17) Fred Wulf, class of '49, is welcomed back to the District by Brother R. J. Thurmond. Brother Wulf spent a full year in Germany, where he had a splendid ministry. 18) Zelma Argue of Los Angeles, and Watson Argue of Seattle, who were recent visitors to the campus. Brother Argue brought a helpful chapel message.

Current Signs

ITEMS OF INTEREST BY ALBERT J. LEBECK

Corruption Hits Highest Mark

According to a recent statement by Former President Herbert Hoover, the country has been exposed in the past year to more dishonesty in officials and governmental departments than at any time in its history. And he warned that unless this evil is stamped out "to the last official concerned" the United States would "decline and fall like the great republics of the past."

Can Atom Make More Atoms?

Our first atomic-power, steam-electricity at Arco, Idaho, is expected in the first six months of 1952. This will come from a new kind of reactor, a pile of concrete-shielded uranium in which atoms split. This reactor is housed in a very ordinary-looking building about the size of a large church. It will show whether or not a theory is correct. The theory says you can split uranium atoms and get them to produce more plutonium atoms than the original number split. You get more fuel than you burn. You have for the first time started a seemingly perpetual motion chain. If this new reactor fails, we are told the prospects of an atomic age will fade until something besides atom splitting is discovered, for uranium is too scarce to be a world power supply, unless it can breed new fuel in this Arco reactor.

If Man Can Learn Plants' Secret

Another possible means of power is from the sun. This will not come from concentrating the sun's rays, but from indirect methods, knowledge of how green plants gather hydrogen from water. If science can imitate the cheap and easy way a green plant gets hydrogen then the seven seas will become almost inexhaustible sources of hydrogen power, made by aid of the sun.

America's Enemy No. 1

In a recent speech in Sacramento, Senator Estes Kefauver, the lawmaker whose Senate Committee investigated crime and corruption from coast to coast for more than a year, called organized crime and its influence on politics America's worst problem, though he recognizes the equal importance of a foreign policy which would assure peace in the world. He said that today's gangsters are far flung and insidiously deceptive, not the Al Capone type of mobster. He puts on a face of respectability, lives in the best part of town, operates a legitimate business as a front, and is more powerful and sinister than the gangster of the 1920's. The Senator warned that other nations in history have fallen because of internal corruption.

Public Assistance

Public assistance is big business in the U. S. Way over 5,000,000 are drawing monthly on the Federal-State assistance programs. The cost to tax payers is more than two billion dollars. In California, 20 per cent of its entire budget each month goes for welfare cases. Thousands are getting the money dishonestly.

Population Control

It is believed, according to Science News Letter, that before long, governments will be going in for birth control on a big scale "so that the earth will be able to support its people." A chemical under study in New York University promises results.

Have You Thanked God For Your Home?

In 15 months of "police action" in Korea, more than 8,000,000 Koreans have lost their homes and much of their properties, according to a report of the Korean government. One fourth of the South Korean population, 2,500,000, fled from their homes during the fighting up and down the peninsula. There have been 2,000,000 Korean casualties.

"If you can't be a highway, then just be a trail;

If you can't be a sun, be a star.

It isn't your size that you win or you fail—

Be the best of whatever you are."

The Purpose of the Word of God

The Bible is the power of God

In living words of love;

It's aim and end, to show to men

The way to heaven above;

A light to lead in paths of peace

And truth and righteousness,

Where man may walk with God and know

His power to save and bless;

A hammer that will break the stone

Of hearts grown hard with sin,

And make them tender, true, and kind,

That Christ may dwell therein;

A mirror that reveals the sin

Within the human soul,

And water that will sanctify

And cleanse and make it whole;

A fire to burn, consume, and purge

The dross, refine the gold,

And kindle fervent flames of love

In hearts lukewarm and cold;

A sword to use when Satan tempts,

With edges sharp and keen,

To slay the pride, hypocrisy,

Deceit, and thoughts unclean.

For food: it's honey, milk, and meat

To strengthen and sustain;

And balm for body, soul, and mind

To heal both grief and pain.

It's seed to sow within the heart

From which will spring and grow

The character of Heaven's King,

While serving Him below.

So till the time He comes again

To take His Bride above,

Obeys the Bible, grow in grace

And knowledge, faith, and love.

—Dwight C. Ritchie

G. T. B. I., '31.

GLAD TIDINGS BIBLE INSTITUTE



Stanley Miller, student assistant to the cook.

As you read these words, the spring semester of Glad Tidings will be just beginning, for Registration is February 4, and classes begin February 5. If you feel you should join us, write or wire immediately:

Registrar

Glad Tidings Bible Institute

P. O. Box 961

Santa Cruz, California

LAST CALL FOR BIBLE SCHOOL